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many corruptions. Here Professor Smith has made diligent and judicious use of the results of others and added his own most creditable suggestions for the solution of textual problems. This is a marked and impressive part of his work.

EDWARD L. CURTIS.

YALE UNIVERSITY,
New Haven, Conn.

JERUSALEM THE HOLY. A Brief History of Ancient Jerusalem ; with an Account of the Modern City and its Conditions Political, Religious, and Social. By EDWIN SHERMAN WALLACE, late United States Consul for Palestine. With fifteen Illustrations from Photographs and four Maps. New York, Chicago, Toronto: The Fleming H. Revell Co., 1898. Pp. 359. \$1.50.

THIS is a well-made book of 359 pages, with fifteen clearly printed and attractive photograph illustrations, and four maps. These maps, reprinted by permission from Mr. Townsend MacCoun's *The Holy Land in Geography and History*, are fairly adequate; but one full-page map of the modern city and its environs would have been worth them all.

The three historical chapters on "The City of the Canaanites," "The City of David and Solomon," and "Jerusalem as Christ Saw It" are mediocre compilations, padded with common-place moralizing and trite religious reflections. But when in chap. iv, "The City as it is To-Day," Mr. Wallace begins to use the results of personal observation and inquiry during the five years of his consulate, his matter is much more interesting and important. The reader gets information that should be trustworthy of the topography of Jerusalem, its walls and gates, its streets and markets, its water supply and climate. The religious life and activity of the city are well presented in chapters on "The Jews," "The Moslems," "The Christians," and a useful summary is furnished of various missionary enterprises carried on in Jerusalem.

Mr. Wallace's account of the excavations and their results is disappointingly meager. The subject is dismissed in fifteen pages, closing with a recommendation to the reader to consult the quarterly reports of the Palestine Exploration Fund. He discusses at some length, however, the question of the site of the holy sepulcher in the chapter infelicitously entitled "The New or Gordon's Calvary," which is accompanied by two very good photographs. Major Conder and Dr.

Selah Merrill are cited along with General Gordon as advocates of the claims of the "new Calvary;" and to this company Mr. Wallace professes himself to belong. "Certainly, of all the sites advocated, this hill just north of the Damascus gate," he says, "offers the most convincing evidence of its identity as the true place of the crucifixion. In fact, there is no argument against it."

It remains to be said that as regards the future of Jerusalem Mr. Wallace is distinctly an optimist. He finds the climate in summer preferable to that of the majority of places in the temperate zone. With its altitude, dry air, and proximity to the sea and the mountains, it may even be regarded as a summer resort. The rainfall is increasing year by year, and good government and skilled cultivation of land now regarded as hopelessly barren may yet make Jerusalem "the center of an agricultural district that could compete with other countries in the great world-market."

These optimistic conclusions are warranted less by observation than by prophecy, in the interpretation of which Mr. Wallace is a thorough-going and uncompromising literalist. The millennial future of Jerusalem he finds "described in many pages of the Inspired Word." "The only legitimate interpretation of the various allusions to that future city is the natural one, *i. e.*, to take just what is there said as it is said and attempt neither to add to nor detract from the statements." But one need not accept the ex-consul's exegesis of prophecy to join cordially with him in his prayer for the prosperity and peace of Jerusalem, and in the hope that this revered and venerable city may speedily be delivered from the stupid misrule of the Turk and permitted to render up her buried treasure to a waiting Christian world.

A. K. PARKER.

CHICAGO, ILL.

DER VORCHRISTLICHE JÜDISCHE Gnosticismus. Von M. FRIEDLÄNDER. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. x + 123. M. 3.

IN his book on Judaism in the pre-Christian Greek world, published two years ago, Friedländer defended the thesis that there was in the Judaism of that period an antinomistic and universalistic party, opposed to the party that was faithful to the law and to the nation. At that time his view found little approval. In the present work he returns to his former contention, which he thinks he can now substantiate with better reasons.